HISTORIAN'S OFFICE

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.*"—I. COR. 1: 10.

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## STREET MEETINGS: HOW BEST CONDUCTED.

BY ELDER RICHARD A. SHIPP, OF THE LONDON CONFERENCE.

How should street meetings be conducted in order best to accomplish the end in view? In a word, under the directions of the Spirit of God, to which every faithful Elder is entitled by worthy living. A part of that worthy living, however, is that he should add unto his faith every qualifying virtue. It is not enough that he have zeal; but his zeal should be "according to knowledge." Knowledge is to be gained by study as well as by faith, and while faith is admitted to be of first importance in all things pertaining to the work of the ministry, it is the study side of street meeting methods which it is here wished to emphasize.

It is believed by the writer that a closer study—detailed study—of the actual conditions, purpose and subject matter which go to make up the typical street meeting could not but prove profitable to the worker, and advantageous to the cause. It goes without saying that we should have a definite idea of what we wish to accomplish, for out of this must grow the determination of the manner and means of its accomplishment.

While discouraging anything savoring of a machine-like process of preaching the Gospel, it does not mean that we may not have definitely in mind certain points to be made or ground to be covered at some appropriate time during the progress of every street meeting, and in the most effective manner possible.

This is the study recommended. It can best be undertaken, not during

the stir of the meeting itself, but during the quiet hour devoted to prayerful study, where Elders in their rooms can mutually discuss means and methods with undivided mind. Of course, during every meeting, mental note can be taken of "points" for future discussion, always with an eye to improvement. If an actual study of our work is being pursued, these points will the more readily appeal to us; otherwise, possibilities will pass unnoticed, unimproved. Experience is a great teacher if we have eyes to see its lessons. The watchword, then: let each meeting prove a critic on the last. This will probably prove more fruitful than any cut-and-dried list of suggestions, however lengthy, presented in the course of an article such, say, as here appearing; for the actual study and discussion herein recommended will have the advantage of being drawn from the real experience of the Elders conducting such meetings, and vitally related to the varying conditions actually obtaining in their particular field. While it is the purpose, before concluding, to suggest a few points by way of illustration, the main value of this contribution, if any, must be in the suggestion that methods of conducting street meetings, not only may, but in all propriety should be made a matter of serious, prayerful, intelligent study if the best possible results are to be obtained.

Here follow some of the phases of the subject deemed worthy our attention, which will serve, it is hoped, as the illustration proposed. They are not to be considered exhaustive by any means nor altogether new.

At the outset there are three main problems before us: First—How to get people to listen. Second—How to keep them listening. Third—What to give them to listen to. To these three heads most germane questions logically resolve themselves.

Before setting out to hold street meetings a moment of prayer will prove a source of strength.

It is scarcely necessary to suggest that Elders should always be neat in appearance, gentlemanly in deportment, dignified in bearing, bright, cheerful, hopeful, humble, with the love of God and man beaming in their countenances, vibrating in their voices, and abounding in their hearts; for out of the abundance of the heart let us speak.

The place selected for the meeting must largely depend on local conditions. Enough probably to say that locations promising the largest audiences should be chosen, care being taken not to obstruct the thoroughfare.

In the matter of singing, appropriate hymns should be selected. If tuneful and melodious they should materially help to attract an audience. A little singing practice together favors the blending of voices, insures the hymn being familiar and the proper pitch approximated. When by means of one or two verses a fair gathering has been attracted it is rather unwise to persevere through six or seven if the crowd is melting away before one's gaze. There are times when singing fails to draw the hoped for crowd, either because those passing may think it a case of street singing for charity—an impression it is always well to correct as soon as possible, or that it is "just one of those ordinary, sectarian street meetings" for which, speaking generally, people passing may have little regard. We will return to the matter of "absent" audiences in a moment.

If after singing, stating the object of meeting, and uttering a brief but earnest prayer, we have succeeded in getting an audience to talk to, then *what we talk about the first few minutes* may have more to do with our *keeping them listening* than we may have thought. For, however precious the message of salvation is to us, and, for that matter, to the people passing, the fact is, there are thousands of the "orthodox" who, in their exclusiveness, prefer to go to their own particular church or chapel for what Gospel they ever care to listen to; or, if of that growing percentage of the "worldly," they will not care to listen to the ordinary evangelical appeal. These two classes, a few curious children, a sprinkling of giddy youths, a struggling disputer or two or a peripatetic philosopher in search of "something new," and we have characterized the ordinary crowd that first gathers.

Attracted by the singing, or pausing momentarily to gratify their curiosity, the thought is present with most of them of at once passing on. This is especially true of the churchman and the worldly minded, neither of which will tarry long unless some distinctive note is sounded, some sentiment expressed, appeal made or information given that will challenge their attention and hold them for what is to follow. First principles, if immediately introduced, usually prove the signal for leave taking, whereas a distinctive introductory—a few suggestive examples will be given later—will insure deeper interest in those same fundamentals from the "Mormon" standpoint (Bible standpoint) when their attention is finally secured. To repeat, the importance of the opening remarks in their effect of making the tentative crowd a staying one can scarcely be overestimated. If special interest be not at once awakened, a large proportion of our initial audience will quickly withdraw. While there are some who must leave, others there are who, while having no thought of staying, do stay if specially interested. At the outset there is a psychological problem involved as well as a theological one, and if the study of a simple truth of human nature—which is pretty much the same the world over—will even to a degree assist us, a point for progress is certainly made.

As intimated above, there are times when, after singing and prayer, for some reason not always the fault of the Elder, our audience is as yet practically non-existent. The people just then passing may be those who really can not stay, or of those who for lack of the special challenging word, which as yet there has been no opportunity to deliver, have passed on. It may be said in passing that it certainly requires a species of heroism to stand sawing the air preaching to the fixed stars and the dear, hurrying humanity hastening heedlessly on! The writer has sympathy and a fellow feeling with such whose experience it has been. It might be said that where this is the situation, the method recommended does not differ essentially from the one advised in the case of a tentative crowd; namely, attention is to be arrested and interest aroused by appeals naturally favoring this desideratum. The only difference is that where a fair sized crowd is already gathered, we can the sooner proceed to the preaching of the Gospel from a doctrinal standpoint; otherwise, more or less repetition of our distinctive appeal is necessary. All that is said from the start should, of course, have its proper place, not merely to be tacked on, bearing no vital relation to our message. On the contrary it should logically prepare our auditors for what is to follow.

And here a word as to what is meant by "distinctive appeal." An introductory need not be sensational, but it should be distinctive—that is, with a "Mormon" flavor. A few suggestive opening themes are given just as they occur, to illustrate: "One of the most famous books published in America during the nineteenth century is the Book of Mormon, etc." "We have the honor to represent that much misunderstood people, the Mormons, etc." "There are unmistakable evidences that the ancestors of the American Indians were once a highly civilized people, etc." "There is an oasis in the great American desert that has been made to blossom as the rose, etc." "In the large Mormon Tabernacle at Salt Lake City, Utah, before an audience of ten thousand citizens, President Roosevelt, the honorable President of the United States, had this to say, etc." "We consider our message so important that without salary we journey six thousand miles from home and friends—certainly an evidence of our sincerity, etc." "Why is modern Christendom so divided? etc., etc." And so distinctive themes might be multiplied almost indefinitely. Their elaboration should vary with the circumstances and the individuality of the Elder. The preaching of the Gospel, let it be repeated, is no mechanical process. Faith and prayer and study will insure the genuine ring—it being milk or meat in due season.

After arresting people's attention and awakening their interest, we should seek to win their respect, enlist their sympathy, convince the mind and feed the hungering, thirsting soul; which leads us to a consideration of *what to give them to listen to.*

The Gospel. Certainly. But we must remember that the time of the usual street meeting is comparatively very short. Think how much there is that we might say. Faith, repentance, baptism, the laying on of hands, going on unto perfection—how comprehensive the list! The restoration of the Gospel through the Prophet Joseph Smith—how sublime the story! Resurrection of the dead and eternal judgment—how infinite the scope! The Fatherhood of God and the brotherhood of man—how all-embracing! In a word: Jesus and Him crucified. What, then, is to guide us in the selection of the actual subject matter to be presented? We will make no mistake in dwelling on First Principles, as we have been counseled from the beginning. And while incidental reference to the bounteous feast of good things prepared for the righteous may not be amiss, still, being a "day of warning and not of many words," the burden of our cry must be one of believe, repent and obey the Gospel!

Under the head "what to give them to listen to" it is not the purpose to outline a theological course. It is assumed that the Elders understand the Gospel, and will, as they ought, present it in their own way.

As what is first said is deemed to have much to do with securing a listening audience, so what is finally said may have more to do with getting them to continue as investigators than we may have thought. We ought to give the people some good plain honest *reasons* for believing as we do: these may, with the Spirit's aid, put them in the way of being satisfied. A brief statement of how best to set about an investigation of the great Latter-day work, would be timely, and would certainly help those so minded. We must remember that there are before us strangers whose minds may be filled with

all manner of misconception. We should seek to correct this. A brief descriptive summary of contents of tracts, books, etc. to be distributed at the close of the meeting will sometimes multiply book sales and favor their being more intelligently read. Giving notice of time and place of our meetings should never be forgotten. Needless to say, a personal testimony should alway be borne. It is bread cast upon the waters. It will return some time Remember in all our work that we can plant and water but it is God who gives the increase.

## EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 567.*)

STEVENSON was but a small place. The people were very friendly, yet as no more came forward for baptism, I concluded to go to Irwin, a much larger town near by. It was the native place of my father and his forefathers for generations. Brother McCue of Glasgow, who afterwards became bishop of the First Ward of Salt Lake City, took a hall for me and paid for it in advance. I preached there for some time, but, although I had no bitter opposition, the people were very bigoted and careless. I could not get any of my relatives to listen to the Gospel. I had an uncle who was a Baptist minister. He had been very good to me, but after I had received the Gospel, he withdrew his friendship. I had written, and also spoken to him about the Gospel but he could not see it. On the occasion of my last visit to him he did not speak to me when I was left in a room with him. He paced up and down wringing his hands as if in agony. After a time, I lifted my hat to him and bade him good morning. He never came out against my work in public, but in private he used his influence against it. However, through the blessings of the Lord I managed to raise a branch of fourteen members in the town.

Sometime in October, 1843, I received a letter from Brother Alexander McDougal who wished me to come to Kilmarnock. He was a guard on the railway. Kilmarnock is a large place in which the Gospel had never been preached. Brother McDougal engaged a hall for me and advertised the meeting by handbills. We had a large, attentive audience the first night. I did not mention Joseph Smith or the Book of Mormon, but spoke on authority and organization of the Church. After I had closed, a gentleman arose and asked me to what Church I belonged. After answering him, I was nex asked how the people were to know that I had this authority of which I had been speaking any more than the other denominations.

"That is a very needful question," I replied, "and I am glad that it has been asked. I will answer it by giving a test that none but an Elder of the Church of Jesus Christ of Latter-day Saints dare give with any hope of its being fulfilled; for no one but God can fulfil the promise that I now wil give you, which is this: If you believe the doctrine I have taught, if you will repent of your sins, and be baptized for the remission of your sins, and be

confirmed by the laying on of my hands, I promise you in the name of the Master, Jesus Christ, that you shall receive the Holy Ghost, and the signs which followed the believers as recorded in the 16th chapter of Mark shall also follow you. No greater sign can be given, because the Lord would not give this testimony to confirm the words of an imposter."

After I had spoken at our second night's meeting, a gentleman arose and challenged me to a discussion. I told him that before I could accept it, he must tell me his standing in society, and the name of the church to which he belonged. This he declined to do, whereupon Brother John Lyon, Sen., arose and said he was a Campbellite. Thanking Brother Lyon, I told the gentleman that I would accept his challenge, naming my subject. At the same time I told the audience that I did not think the gentleman would meet me, so if the discussion did not come off, I was not to be blamed. It turned out as I had predicted. There was no discussion, but they sent for Mr. Servier. He came and gave them a lecture, but kept out of my way.

The parsons of the various sects now began a bitter war against us, but still our work progressed and members were added to the Church. About this time a new sect arose in Kilmarnock, and was rapidly spreading through the country. Its founder was Rev. James Morrison, and he had some peculiar doctrines. I once heard a preacher declare in a meeting that the Bible is the Holy Ghost, "for the Spirit is the word, and the word is the Spirit." In speaking to him after meeting I told him that it was the most convenient doctrine I had ever heard because a person may be in the worst state of wickedness, and by simply having a Bible in his pocket have the Holy Spirit with him.

When the efforts of our enemies to put us down failed, the parsons sent to Paisley for one Andrew Robinson, who had at one time been a member of the Church, but had been cut off for immoral conduct. I had known him from boyhood, and he had been one of the Elders who confirmed me when I obeyed the Gospel. Some others of my early acquaintances have also gone overboard, but thanks be to the Lord, I was preserved in the faith.

Mr. Robinson had been an evangelist among the Irvingites, and when he was cut off he had gone back to them. They had given him his office again, so he now preached for them as well as against the Saints. Mr. Robinson came to Kilmarnock and delivered his lecture against us. I attended and took notes. I also gave notice that I would reply to it the next evening in our own hall. Mr. Robinson began his lecture by stating that those who in the past had opposed Mormonism had gone to the branches of the tree, but he was going to the roots. He had been a "Mormon" once, he explained, and could testify that there is a power in "Mormonism" which did not exist in any other system with which he was acquainted, "but," he continued, "I do not say that the power is from God. No, no—I will tell you something I saw with my own eyes. A man—one of their own number—was struck down by an invisible power with such force that when he was taken up he was covered with blood, and had lost his speech. He motioned for the Elders to lay their hands on him, which they did, and the man was instantly made whole, but I do not mean to say that this was done by the power of God."

The rest of the lecture was made up of talk on the Spaulding Story and

general condemnations. He then challenged me to a two nights' discussion on the Book of Mormon and the Doctrine and Covenants, which I told him I would accept after I had replied to the lecture.

On the night of my reply, I had a crowded house. I spoke in part as follows: "From Mr. Robinson's opening remarks, I suspect that he knows more about digging potatoes than about gathering fruit; for if a man was sent into an orchard to gather fruit and he took with him a spade and began to dig at the roots of the trees, we would consider him very foolish. Mr. Robinson was going to judge the "Mormon tree" in that way, yet,with all due respect to him, I think the old way of judging a tree by its fruit and not by its roots is best." I next thanked Mr. Robinson for the strong testimony which he had borne in favor of the work of the Lord in his account of the man who was struck down by some invisible power, "though," said I, "I do not suppose this is in accordance with the wishes or instructions of those who have brought Mr. Robinson here to put down 'Mormonism.' True, he tried to get around his difficulty by saying that the man was not healed by the power of God. But let us see. By what power was the man cast to the ground? Take your choice, Mr. Robinson. Was it by the power of God? If so, by what power was it cast out? Was it by the power of the devil? If so, then his power must be stronger than the power of God. Now, sir, that will not do. Well, was it the power of the devil that cast him down, and was it the same power that restored him? Then as Jesus said to those who accused him, Satan would be divided against himself and his kingdom could not stand. But if an Elder of the Church of Jesus Christ of Latter-day Saints cast out the devil, then know that the kingdom of God is come nigh unto you." As to some of the witnesses to the Book of Mormon being out of the Church, I asked if any of these witnesses had ever denied its truth. I explained that they had not, which was a great testimony in its favor. I then appointed the committee to conduct the forthcoming discussion, and the meeting dismissed very peaceably.

[TO BE CONTINUED.]

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"ONE of the most beautiful stories we have ever read is told of Wendell Phillips the orator," says an exchange. "He was passionately devoted to his invalid wife, and one day after he had lectured, his friends urged him not to return to Boston that night. 'The last train has left,' they said, 'and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the sleet.' 'Ah, yes,' he replied, 'but at the end of them I shall find Annie Phillips.' No journey is too long with love at the end of it, no task is too hard with love for its reward. The most successful men, not only as God counts success, but even according to men's poor measure of success, are those that care for others. They live in others' successes as well as their own. They add the happiness of others to their own joy."

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A NAUGHTY boy one day evaded punishment by creeping under the bed, where his mother could not reach him. Shortly after his father came, and, when told of the state of affairs, crawled on his hands and knees in search of his son and heir, when to his astonishment, he was asked: "Is she after you, too, father?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 15, 1904.

## EDITORIAL.

### THE WORD AND THE DEED.

A CROWD of peasants are assembled near the shore. A woman, wild and dishevelled, comes in haste towards the people, crying for help for her husband who lies dying in the hut on the other side of the fjord. She asks for a parson, but none can be found. She cries out for assistance; her husband is dying in his sins.

The man is a criminal, but he is dying—he cannot live, and he dare not die. Oh, for some one to help him make his peace with God!

The crowd shrinks back. Will none go? Yes, one steps out—it is Brand. He goes down to the boats. There is a storm on the fjord, but as there is no path around, he must sail across. He unmoors a boat. It can't be done, they shout. The whole fjord is seething.

Brand calls for volunteers to go with him. What, in such a storm? It is tempting God. Even the priest does not go out in such a storm as this Even the woman herself shrinks from going back across the angry water to her dying husband.

But now they are off, and the peasants throng together on the high ground to watch the boat. It rides high on the waves, then sinks out of sight. There it comes again, struggling with the fierce storm. The boat reaches the other side in safety, and Brand goes into the hut to the dying man. . . .

It is later in the day, outside the hut on the point. The fjord lies smooth and still. Brand comes out of the door. Some of the peasants come up to Brand to talk to him. They explain that they are in need of a pastor for their parish. They have seen Brand's bravery, and they admire him. They wish him to remain with them; but he refuses. They urge and entreat. He asks them why he is wanted, and they reply:

"Many men before now have *told* us, and *shown* us where the way was—*they* pointed to it, but *you walked* in it. . . . A thousand words leave less mark than the footprints of one deed."

—Paraphrased from Henrik Ibsen's "Brand."

### THE ONE THING NEEDED.

WE live in a day of much knowledge. The arts and sciences have contributed to man's pleasure and comfort. Discovery and invention have given him a wide range of knowledge and opened to him vast fields of usefulness.

That which we call civilization is certainly a real addition to man's development.

A knowledge of mineralogy might bring to one silver and gold; a knowledge of agriculture makes the earth yield more abundantly her fruits and grains; a knowledge of medicine helps to preserve and heal the body; a knowledge of law, of mechanics—in fact all these are levers of power which man can apply for his use and the accomplishing of the ends he has in view. They are all good—but they are not enough. There is one thing lacking, and without it, all the rest are of little real value. He must yet have a knowledge of God; and this is the key in the arch of the temple of learning without which the structure is likely to fall into shapeless ruin.

The Gospel of Christ "is the power of God unto salvation." Man may have the power of learning, the power of wealth, yet without the power of God unto salvation, of what use are they? "What doth it profit if he gain the whole world" and all the knowledge in it, if he has not that by which he can save his own soul?

Man may be ever learning but yet slow in coming to this great central and vital truth. The artist may chisel from the marble the perfect form, or represent on canvas the beauties of nature, and yet his own life may be corrupt and unnatural. The engineer may build monuments of stone and iron that are the wonder and the admiration of the world, yet without the Gospel by which to build his own "temple of God," what will all his accomplishments avail him? Nations may be "highly civilized," may be learned and wise in the things of the world, and yet they may be corrupt and unregenerated. They may be strong in worldly force, yet they are weak if they lack the Gospel of Jesus Christ with its power to save and preserve from sin.

The supreme need of all men is salvation, attained only through the Gospel of the Lord Jesus Christ.

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## THE TWO SPIRITS.

" . . . He that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth. Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together" (Doc. and Cov., Sec. 50: 21, 22.)

The truth which the Latter-day Saint is in possession of has been received from God. "Flesh and blood" may have been instrumental in God's hands of bringing it to his attention, but the stamp of approval, the sealing testimony of the Spirit, comes through the revelations of our Father in heaven. The natural man may learn from the natural man, but the things of God can come only from the fountain head of light and truth.

The Apostle Paul puts the thought in this way: "For what man knoweth the things of man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned" (I. Cor. ii: 11).

There seems to be a distinct line of demarcation between the two kinds of knowledge spoken of by the Apostle. Before the natural man can receive

from a spiritual source, he must undergo a change, so that he may be able to discern spirituality. "Except a man be born again he can not see the kingdom of God." His inner sight must be touched—his vision must be readjusted.

The skeptic in his blindness sometimes claims that all men are as he, and can see no clearer nor no further. Knowledge may be imparted, therefore, what another knows may be imparted to him, is his contention; but he forgets that knowledge can be imparted only to the mind that is in a proper condition to receive it. A knowledge of color can not be imparted to a blind person, nor sound to one who is deaf.

The truth of this contention that the state or condition of the mind determines largely its capacity for the reception of knowledge may be aptly illustrated in the workings of that wonderful invention, the wireless telegraph. The outgoing vibrations from the transmitter travel in all directions through the air. A hundred miles or more away, there is a receiving machine, which is guaged to an exact nicety to receive and interpret the vibrations that come from the transmitter. The message is in the air all around, but only that machine which is perfectly in harmony with the instrument at the sending station can catch it and render it intelligible. There may be a thousand persons, each with instruments with which to catch and read the message as it comes, but unless they are in perfect accord with the transmitter it would all be useless. The things of the message are foolishness to them; neither can they know them, for they are discerned only by those who have the proper instruments and understand their workings.

"The things of God knoweth no man, but the Spirit of God." How important, then, is the possession of this Spirit—how important that all should know how this Spirit is to be obtained that the mind of man may be in communication with the divine mind and will of the Father.

N. A.

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COMMUNICATIONS to the former Welsh conference may be directed to Elder R. J. Walker, Ivyseigh House, Ely Road, Canton, Cardiff.

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THIS issue of the STAR was printed on our new double demy Wharfdale press, furnished by Messrs. William Dawson and Sons, Otley, one of the oldest and best makers in the United Kingdom. The press is of the latest improved pattern and capable of a wide range of work.

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THE many friends of Sister Nannie Tout will be pleased to know that she has been given a royal welcome at home. She appeared at Ogden, her home city, on August 24th, and at Salt Lake, August 29th, on both occasions receiving an enthusiastic reception. Her beautiful singing pleased and gratified the large audiences which greeted her.

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DEPARTURES.—The following missionaries sailed from Liverpool for Boston by the s.s. *Cretic*, September 8, 1904: Frederick E. Mitchell, Lorentz Pearson, Soren A. Jensen, Otto J. Poulson, Gustaf Thomason, Joseph J. Shields, Gertsch Conrad, Joseph H. Zallinger, John S. Baugh, David Hirschi. Elder

Mitchell had charge of the company, which included a party of Saints and visitors returning home. Among the latter were Elder Charles W. Nibley, wife, and daughters, Rebecca and Julia; Elder Willard Scowcroft, wife, son John W., and daughters Rosabel and Margaret; Sister Johanna Moen; Sister Lucinda Peterson.

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The Manchester conference of the Latter-day Saints will meet in the Textile Hall, Manchester Road, Bury, on Sunday, September 18th, 1904, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation is extended to all.

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## NOTES FROM THE MISSION FIELD.

From Sheffield comes the good news that thirteen souls were added to the Church on Sunday, September 11th. President Moss reports future prospects very encouraging.

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President Joseph H. Brinton reports eight baptisms, September 4th, in the Lancaster branch of the Liverpool conference. There are many investigators and prospects are bright.

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On Sunday, September 4, the Birmingham branch was organized, with Brothers Alfred E. Eves, as president, George R. Greetham as first, and William H. Francis as second counselor. The Sunday school and Mutual Improvement association were also organized, with local officers throughout. A spirit of unity was with all present. Sunday school and Mutual are in an excellent condition, and great interest is being taken in them. The work throughout the conference is progressing nicely, especially in the new districts that have been opened recently.

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The report from President Warren H. Lyon of the South African mission is very encouraging, and he is asking for more Elders to help in the ever-widening fields. "Two more families have applied for baptism at Port Elizabeth. Elders Griffiths and Simkins report that the whole town is talking 'Mormonism' at East London, and our meetings at Claremont are still successful. A number testify that our books and tracts have been very helpful to them in giving them an understanding of the Scriptures. We have many friends and investigators."

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Elder Henry J. Lilley writing from Karachi, India, under date of August 25, 1904, tells of an enjoyable time which the Saints of Karachi branch had at the celebration of the first anniversary of the branch's establishment. An excellent meeting was held on the 16th, and on the 22nd there was a moonlight pic-nic at Clifton. "Clifton is the popular drive for the carriage-folk of Karachi, about four miles from the residential quarter. It is a bluff headland, sheltering a sandy cove where the municipality has erected a wooden pavilion leading down to it over the sands. Here the gentry resort of an evening to enjoy the beautiful sea breeze, or as the natives express it,

for 'Ava Khana' (Ava=air; Khana=food) literally, to eat air. Our party consisted of nearly sixty souls. An abundance of patties, cakes, sweets, and aeriated waters helped to keep the human stoves in a state of active combustion necessary for the liberation of so much exuberant energy."

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On Sunday, September 11th, 1904, an interesting district meeting of the Watford Saints was held in the Co-operative Hall, Watford, Herts. Services were held at 10:30 a.m., 2:30 and 6:30 p.m., and a grand spirit characterized all the meetings. The morning session was devoted to sustaining the various officers throughout the district, and in listening to remarks from the local brethren. All the Elders and Saints present then sat down to a bounteous spread prepared by the Watford sisters which was thoroughly enjoyed by all. The afternoon and evening meetings were given over to the visiting Elders, who set forth the principles of the Gospel in a clear and concise manner. A feature of the day was the beautiful singing by the Watford choir, which is under the able direction of Brother Kynock McIntyre. Many investigators were present. There were present President Milton W. Snow of the London conference and Elders Shipp, Hoopes, Barlow, Freebairn and Beesley. The meetings were presided over by Elder George A. B. McIntyre, one of the local brethren, who is in charge of the Watford branch.

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## THE REALITY OF THINGS.

"The elements are eternal." That is a truth revealed from heaven. It was declared by the Prophet of the nineteenth century, whose utterances contained more of scientific truth than those of any religious teacher of modern times. In that simple statement the reality of matter is proclaimed. There are two kinds of substance in the universe, as explained through the same channel and learned from the same source, and they are called "spirit and element." The usual words used to designate their difference is "spirit or mind, and matter." But all actual substance is material, although there is an essential difference between the primary elements of physical being and the spiritual essence that dwells in and gives life to them.

That which has none of the properties of matter is not substance. Energy or force proceeds from substance and is an agency of that from which it emanates. Motion is immaterial; that which moves is material; but motion is not substance, while the thing that moves is substantial. Spirit has properties different from those of the grosser elements, which we commonly call matter. But those substantial forms with which we are familiar differ greatly among themselves, and each has peculiarities of its own. Air differs from water but each is material, and so are the gases that enter into the composition of either of them. The difference between oxygen and lead does not render the former immaterial. And the still greater difference between spirit and element is no proof that spirit is immaterial.

Things spiritual and things physical are all realities; that is the point to which we direct attention. The fanciful philosophy, falsely called science, that pronounces matter unreal, and declares that it came from nothing and

will return to nothingness, has attracted many minds and led them astray from the simple truth. The assertion that "phenomena are merely appearances, not realities," is misleading. While it is true that the forms in which they appear may be transitory, yet they are not mere illusions. They are something and their substance is real. Their elementary particles are permanent. They are indestructible. They cannot be annihilated. As something cannot be evolved from nothing, so something cannot be dissolved into nothing.

Creation means organization or formation. It does not signify the production of something from nothing, as supposed by many theologians. God created man, we are told in Scripture, but He formed him out of "the dust of the earth." And in creating the earth and other worlds He formed them out of pre-existing materials or eternal elements. The phenomena of nature are not "illusions," no matter how brief may be their appearance in temporary forms. When we behold a flower and admire its beauty, we know it will fade and go to decay. But while it lasts as a flower it is a reality, not an illusion. There is nothing deceptive in its effect upon our senses. We know it is substantial, and as its elementary particles are eternal and indestructible the flower itself is no myth or figment of imagination. The fact that its form will change does not alter the nature of its substance. Water may be dissolved into vapor and that may pass out of human vision, but we know it is not annihilated, and that it may be reformed into water because its elementary particles are permanent. It was real as water, also as vapor, and the same as the gases that composed it, and as their original elements.

The period in which the form of a thing exists, whether long or short, does not effect its reallity. An oak that lasts for a hundred years or more is no greater a reality than is the blade of grass that to-day is and to-morrow ap parently passes away. The gnat is as real as the elephant. The infant of an hour is as real as a centenarian, and the light that flashes for the moment is as real as the star-beam that grows on and ever. None of these things are illusions or delusions and their appearance or disappearance does not change their substantiality.

The permanence of substance renders possible the "resurrection from the dead," which is an essential doctrine of the Christian religion. The announcement by the early Apostles of that faith—"Christ is risen," is fundamental to the Christian faith. On that truth is based the theory of human redemption. "If Christ is not risen then our faith is vain," declared the Apostle to the Gentiles. But if Jesus of Nazareth was raised from the dead, then all mankind may also be resurrected, as He taught and promised. If one person can be thus resuscitated, so can a million or any number of persons.

Burn a human body and scatter the ashes that remain when the vapors have gone off, and yet not one particle of the entire organism will be lost, for "the elements are eternal." Their close relationship in that organization will doubtless establish an affinity that will fit them for renewed association, and the process of their rehabilitation will doubtless be found as simply as the pointing of a needle to the pole, the gravitation of all things earthly toward the globe's center, the attraction of many things physical and spiritual to each other, and the action of the centrifugal and centripetal forces of the

universe. These phenomena are mysterious in great degree to us short-sighted mortals, but to our Eternal Father are as plain as the first rule in arithmetic is to the student of mathematics.

The reality of things physical suggests the reality of things spiritual. It is the perpetual union of the two that constitutes perfection of being and of joy. This is "Mormon" philosophy or "Mormon" religion, which you please to call it. A vast field for contemplation is opened by belief in the doctrine. It reaches back to the origin of worlds and their inhabitants. It stretches forward into the everlasting future. The certainty of the reality and permanency of spirit and element and of their mutual relationship, gives satisfaction to the soul, conquers skepticism, imparts stability to faith, relegates the notions and vagaries of vain philosophy and bogus science to their native region of mists and gloom, and lets in the light of heaven to illuminate and gladden the seeker after priceless and eternal truth.—*Deseret News.*

## CURRENT COMMENT.

### MIXTURE OF CHURCH AND STATE.

A CURIOUS mixture of Church and State is found in the present trouble between France and the Vatican which is briefly this: The action of the Papal See with regard to the Bishops of Laval and Dijon. That is the immediate cause, but the whole question of Papal authority is involved. The Bishops mentioned, at first refused to recognize the authority of the See, and failing to respond to a summons to go to Rome, were deprived of all episcopal powers, and when they appealed to the civil powers for support they were excommunicated. The French government refused to recognise their dismissal by the Papacy, holding them to be State functionaries, who can be dismissed only by the Government itself. The two Bishops have now, however, gone to Rome, and it is stated that the French Premier has taken the same measures in each case, namely, the suppression of the stipends.

### HOW STYLES ARE MADE.

THE following is an illustration of how styles are made, as told by the New York *Sun*: "You have noticed, of course, the fad of wearing the glove turned back at the wrist? Askell, the publisher and president of the New York Press club, was badly burned some years ago about the hands and wrists. He uses a six glove, and as his wrists are larger in proportion than his hands it eases them to turn the glove back. About four years ago Edna Wallace Hopper was playing at Manhattan Beach, and chancing to meet the publisher taking his morning walk, said: "Why is it that you always wear your gloves turned back?" He replied, "Why, my little girl, that is the latest, the very latest English fashion." She took a tip, and that night the new fashion was brought out at the Manhattan Beach theater. The young men of the town took it up, and it has been the vogue ever since.

### THE MINISTER AND THE "COMMON PEOPLE."

THAT the average clergyman is by training separated from the common people is a well-established fact. The Rev. Paul B. Bull, in *The Commonwealth* finds fault with the class of ministers sent to the country churches.

He asks: "Are the right men sent to the country?" And he replies: "A class ministry, with a money qualification, makes the Church, with the Army, the last stronghold of feudalism. The country priest is allied to the squire and separated from the agricultural laborer by every instinct of his nature—by his antecedents, his social position, his habits, his manner of life, his mode of thought." As to the remedy, Mr. Bull makes a startling proposal. He asks; "Might not many parts of the country be worked from a central monastery by monks who really ploughed or by friars who were really poor like their flocks? He knew, fifteen years ago, a friar who declined the hospitallity of the vicarage and lived with the village carpenter during a mission. The common people heard him gladly and obeyed him readily."

ENGLAND'S FIRST LADY MINISTER.

According to the *Liverpool Post*, Miss Gerard von Petzold, on Sunday, September 4th, commenced her duties as minister of the Unitarian Free Christian Church, Marlborough Road, Leicester, taking the place of the Rev. W. Whitaker, resigned. The young lady—she is but twenty-eight years of age—conducted the service and preached both morning and evening, the interesting occasion drawing large congregations. She read her sermons. With a good delivery, earnest and graceful, she created a most favorable impression. This lady, the first to become a fully qualified minister of an English church, is a native of West Prussia, and has been in this country about six years. She has a perfect command of our language, though she speaks it with a slight German accent. After graduating at Edinburgh University in 1900, obtaining the degree of M.A., she studied for three years at Manchester College, Oxford. Her sermons on Sunday were not her first at Leicester. She preached three "trial" sermons some time ago, with such effect that the "call" to take up the ministry at the church was unanimous.

HAVE YOU READ THEM?

"No, I haven't read 'The Loom of Life.' Have you? You read all the new books, did you say? Then you have read 'Genesis,' the only really new book there ever was? Oh, haven't you? Then perhaps you have read that very old book 'Job.' Haven't you? Oh, it is fine! It is suggestive of 'Faust,' but much better, I think. Perhaps you like books of travel. Have you ever read 'The Journeys of Abraham,' or 'The Trip of the Israelites,' or 'The Voyages of Paul?' No?

"Do you like biographies of successful men? Have you read 'The Life of Joseph,' or 'The Life and Death of Moses, the Great Organizer,' or 'The Life of the Great Soldier, Joshua?' You haven't?

"Maybe you like stories. Have you ever read that wonderful story of Gideon and the Midianites, or the story of the fall of Jericho? Oh, that's thrilling! The story of Ruth is very beautiful. Have you read it? So, also, is the story of Esther. Or, did you ever read that marvelous story of Daniel and the three kings?

"Have you ever read that sweetest story ever told, the story of the Babe at Bethlehem; or the saddest of all stories, the story of Calvary; or that most gloriously triumphant story the world has ever read, 'The First Easter Morn?'"—*Sunday School Times.*

YESTERDAY'S conscience will not do for to-day's need, nor to-day's for to-morrow's. Conscience is a thing which must be growing all the time—must grow with our growth, strengthen with our strength. If it be stationary it becomes stagnant, it deteriorates, it may die. It must be kept up, its tone always equal to our best individual advances.

## THE DISTANT HILLS ARE ALWAYS STEEP.

The task that seems so very great,
From which you daily shrink in dread,
Will never dwindle while you wait
And wish the way were clear ahead.
The traveler whose feet have burned
On dusty slopes, and valleys deep,
And on the rocky heights has learned
That distant hills are always steep.

The duty that, day after day
You sadly turn from, waiting still
And wishing it could fade away,
Perhaps is like the distant hill.
The tasks we try so hard to shun
Are often found, when forth we leap,
At last to end them, quickly done—
The distant hills are always steep.

Why wait when there is work for you?
Why scan it from afar and sigh?
It may not be so hard to do
If you but press ahead and try.
We marvel, when upon the height
We let our glances backward sweep,
At all the gentle slopes in sight,
The distant hills are always steep.

S. E. KISER.

## DIED.

ANDERSON.—At Hull, Sunday, September 4, 1904, Sister Amy Anderson, aged 30 years. Interment at Spring Bank cemetery.

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